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The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For March 16—Intimate Fellowship with Christ

John 14:1-6, 12-18; 15:1-6

AT HOME WITH CHRIST

This lesson, even more than the preceding ones from the Gospel of John, carries us into the mystical. Even though the illustrations are very simple and understandable, nevertheless we are brought face to face with an experience for which there is no adequate description. If a person does not have an experimental knowledge of the abiding Christ, he can no more understand an attempt to describe it than can a man who has been blind from birth understand a description of a sunset. No words have ever been found that enable a person properly to describe the operation of the Spirit when a human personality is so fused into God that he can say, "It is no longer I that live but Christ that liveth in me."

The substitutes for the reality of abiding in Christ are as many and as varied as are the perversions in human nature. From the extremes of the most rabid emotionalism to cold, calculating rationalism, men have sought to establish contact with God.

The first six verses of the 14th chapter of John give a beautiful description of the glorious provision God has made for his children. If any of our readers prefer to take this scripture literally, finding comfort and solace in the hope of a material house as their eternal abode, I should not want to weaken their expectation, but most people have discovered that the desire to have material possessions for oneself is the attitude that has made for so much trouble on earth.

Jesus must have had a far deeper meaning when he said, "I go to prepare a place for you." For more than three years the disciples had learned to love a man through whom they saw God manifested, but this manifestation was limited since the physical has to do with time. Jesus was soon to die—that is he was about to lay aside the limitations of time and place—but he said he would not leave them. He then proceeded to direct their attention to their eternal relationship with him. He told them that he would stand at the door of every man's consciousness and knock. If any man opened the door, he would come in and abide forever. This merging of man's will into the will of God is the soul's eternal home or resting place.

In the case of the Prodigal Son, it was the boy's rebellion against his father's will that sent him into a "far country." The father could not force the son's return. It was only when the son chose to be a servant in his father's home, rather than to have his own way, that he started homeward. Instead of being an unnatural thing, the homecoming of the wandering child—that is being made one with God—is the most natural and joyous experience known to man. It is the soul finding its natural habitat and affinity. It is the weary, homesick child pillowing its head on its mother's breast. To such a one, time has ceased to be for he knows eternal life, he lives in it now.

What does this have to do with the business of living? Much every way. The person who lives after his own will, orders his life according to the circumstances of time. Expedience is a strong factor in his decisions. His security is determined by the state of his material world. In contrast, the person who abides in Christ lives from the center. His decisions are made not from a time reference but in the light of the eternal. The will of God as he understands it becomes his final authority from which there is no appeal. His security is as certain as God himself.

Questions:

1. What is the difference between the mystical and the mysterious in religion?
2. How does the kind of heaven a man hopes for reflect his true nature?
3. What did Paul mean by "being at home with the Lord?"

P. M. T.

For March 23—Prayer for Christian Brotherhood

John 17:1-11, 20-23

CASTE AND CHRISTIANITY

Before entering into a discussion of this lesson, it might be profitable to read once again Luke 4:18-30. This portion of Scripture is a record of the first sermon Jesus preached to the home folks at Nazareth. The incident took place very early in his ministry. While God's love and favor had been bestowed upon Israel, he said it had also been extended to a widow of Zarephath in Sidon and to Naaman the leper from Syria. This inclusion of the foreigner into the benefits of any blessings from which the Jews were excluded was the kind of preaching they could not endure.

As we turn to our lesson for today, which is a record of Christ's high priestly prayer spoken at the close of his life, we discover that the keynote sounded at Nazareth has become a grand, melodious symphony.

"Neither pray I for these alone, but for them also which shall believe on me through their word: That they all may be one; as thou Father art in me and I in thee, That they also may be one in us, that the world may believe that thou hast sent me."

During the three and one-half years of his all-inclusive ministry, Jesus had cut across every boundary of race, color, and nationality and treated all men as children of his Father. As he went among the people, his loving touch upon the souls of all men was like that of a master musician, calling forth from the players of many and varied instruments, the combinations of harmonies that answer to the esthetic nature of man.

The identification of Jesus with men and women from every station in life should stand as a constant rebuke to his caste-ridden church of today. His all-inclusive prayer that night would have been but empty words if it had not been backed up by a life of consistent living.

The rich, the poor, the cultured and highly esteemed, the social outcast, the Roman soldier, the friends in Bethany, the Greek and the Barbarian—all were brought within the circle of his inclusive fellowship. Almost two thousand years have passed and his church, which is committed to the gospel of universal brotherhood, is still practicing racial segregation. While some progress has been made in bringing together the diverse races into one denominational organization, very little has been achieved on the local level. Our own Society has been kept almost entirely free from the contamination of the people of another color. What we have done for the people "of color" has been a poor substitute for what we might have done with them.

Caste or Christianity must go, they cannot live in the same house. "That they may be made perfect in one" is the convincing evidence of the validity of the Christian gospel.

Questions:

1. What is responsible for caste?
2. How does a child become prejudiced against those of a race other than his own?
3. How can Christianity free itself from this curse of racism?

P. M. T.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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Paragraphing Our Views

London Yearly Meeting On Our Crossroads

ONE cannot get a perspective of Quakerism in its world significance apart from certain geographical and historical facts. Two of those central facts are the location and the historical importance of the British Isles in the development of the Society of Friends.

It was there, in the middle of the seventeenth century that the movement, known later as Quakerism, flowed out of and fulfilled in its measure the Reformation on the Continent. Once the Act of Toleration and the spirit of tolerance became established, the British Isles furnished a climate in which new intellectual and spiritual births could find nourishment.

This is evident in the affairs of Europe. Both the nearness and the isolation from the mainland of Europe give to Britain that degree of apart-ness by which the Continental affairs have influenced but not absorbed British life and thought. This has provided an interesting mixture of objectivity in point of view and a sympathetic understanding of world problems as reflected from Europe. It is a kind of peninsular relation to the Continent.

From the Friendly viewpoint, London Yearly Meeting lies on the crossroads of our Quaker world life. The changing methods and speed of travel and the shifting fortunes of nations have not altered that fact. Now, in particular, human history is swinging upon the hinge of our present disturbed, yet potential days. New patterns, new integrations, and new centers of gravitation are sure to appear. Quakers of the world cannot stand apart from these creative opportunities.

The forthcoming visit of Stephen J. Thorne was announced in the previous issue of THE AMERICAN FRIEND. The world realities, and the place of Friends in them, make his visit as the Recording Clerk of London Yearly Meeting and of their Meeting for Sufferings all the more significant.

When Should Quakers Swarm?

Generally they won't. When the opportunity comes for sharing themselves more widely with a community by dividing into new "hives," they tend to cling to the old fellowships. Expanding communities offering new locations in promising residential areas can hardly break the magnetic pull of old ties.

This is quite understandable, but it also answers in part the question of our smallness as a denomination. Our sense of the home mission is not alive. Such "swarming" should not be done without adequate clearance on comity with other religious groups, nor should it be done hastily, but it should be faced seriously by large Meetings in growing communities. Friends of Chicago who "swarmed" a few years ago now have three Meetings, each of which is more thriving than the original Meeting.

It is Military Conscription!

"Universal Training" is *military* training under whatever evasive caption the administration at Washington may choose. It is also *conscription,* and it is one of the worst peacetime innovations which America could adopt. There is much more involved than defense of the nation during a decade when machines more than men are emphasized as the "effectives" of war.

Watch the news. Read it with discrimination, for there will be stories on Russia and reports from Moscow designed to condition American opinion for the decision on military conscription. The more unsettled the affairs of nations can be pictured, the more American citizens can be rallied into a military regimentation.

There is no time to relax our vigilance. Letters and telegrams should constantly stream toward Washington. Senators and Congressmen whose opinions are known, now stand fifty-fifty on the question. Military conscription is not merely a defense move, it is a political maneuver from which we might not free ourselves for years ahead.

March the Sixteenth

All of the Meetings of the Five Years Meeting have received information on the needs of our United Services. Presumably posters are on the walls of our meetinghouses and literature in the hands of pastors and clerks. This is an appeal on behalf of *all* of the departments of the Five Years Meeting and the funds

received on March sixteenth should be sent through local and Yearly Meeting Treasurers for *United Services*. It is the attempt of the Five Years Meeting to carry on a program that is *balanced* and *effective*, with *outreach* and *inreach*, to furnish channels of service *from* our Meetings and *to* our Meetings. Since the year closes March 31, all funds should be sent promptly to the treasurer of the Yearly Meeting who should send them to the Treasurer of the Five Years Meeting. The emphasis is *United Service* and the day is *March sixteenth!*

"Our Father who art in heaven."

Probably the greatest line in all literature wa written by the Hebrews, "Hear O Israel, the Lord th God is one Lord." It was a revolutionary idea. S long as men had faith in many Gods, they could justi fy human conflicts as orders from conflicting deities Under *one* God, whose nature is love, contention could not be justified. That is the basic faith from which all human progress springs. In Him is our unity and our peace.

E. T. E.

The Perils of Partisanship

By James R. Furbay

Each of you has his party-cry . . . Is Christ Divided? (I Cor. 1:12, 13 MOFFATT).

THERE is a certain cathedral in this country so built that none of its details would be alike. Each column in the nave stands at a slightly different angle from every other. Each pew has its unique design. No two stones in wall or pavement are of the same size. The purpose of this design was evidently to suggest how variety of parts could be built together to make a beautiful whole, and that there can be unity in diversity.

What can we do about our differences? Certainly, differences are not necessarily bad. We do not want to reduce life to the level of dull uniformity. No one of us is competent to comprehend all truth and to possess all values. "For we know in part." We discover some truths or values, and they seem so important to us that we overstress them and fail to discover other truths and values which are also important. So long as we are human, we shall be different. The wrong comes when we allow these differences to split us into divisions.

A constant peril is to confuse parts for the whole. In a free society every one is supposed to think for himself and to follow truth as he sees it. In such a way, every one, theoretically, interprets the Bible for himself. Too often, however, people take their interpretations from some "party" leader, some spokesman or school of thought. We do not follow the authoritative interpretation of a Pope, but we sometimes follow the ideas of some leader.

In ancient times, many regarded the Law as the whole or finished truth; others were willing to include the Prophets as contributors to truth. Many saw in Jesus' life and teachings the larger truth; others followed varied interpretations of the meaning of Christ. Throughout church history there have been schools of religious thought. Luke gave us a picture of Christ; John and Paul presented him from other angles. There is value in the view that each one can give us. So it is today in respect to our differences.

A *partialness* is keeping us from achieving true greatness today. It is not easy to"see life steadily and see it whole." Parts can be false when detached from the whole. It is only when the many parts are put together that we can approach anything like a rich wholeness. (And is not "holiness" something of a *wholeness?*) Jesus evaluated the Rich Young Ruler not on the basis of his virtues and accomplishments, but in view of the other important things that were left out of his life.

SETTING FALSE ALTERNATIVES

Halford Luccock playfully suggests that there are two kinds of people in the world: those who divide people into two classes, and those who do not! How easy it is to cut and divide, and to set up false alternatives!

1. Some have preferred to choose between *science and religion,* because some ideas in religious interpretations did not seem to agree readily with some ideas of science. But this is an unnecessary choice. Why would it not be better to allow each one to contribute what it has to give? The religious spirit can be applied to science, and a scientific method and mood would be most helpful to religion. Why not make science more religious and religion more scientific? Said Basil C. H. Harvey, anatomist, "Let us seek Him where He may be found, not alone in ritual and creed—we might miss Him there —but in our laboratories and in all our environment. The firmament showeth His handiwork; we need not miss Him if we seek Him in any of His manifestations, in any of the works of His hands."

2. A rift is sometimes made between *faith and reason* as if they were mutually exclusive. Says Nels F. S. Ferree, theologian, "Our thesis is that faith and reason need each other. They come in conflict only when each tries to usurp the function of the other . . . Both are needed in a constructive society. Faith is the vision of the ideal and the affirmation and discovery of spirit that this vision is ultimately true. Reason is the careful observation, systematization, and appraisal of man's historic experience as a whole . . . Reason can be both a check and a challenge to faith, keeping it in line with an applicable ideal that can show its power to transform our world" (from his recent book, *Faith and Reason*).

3. Another false alternative has been made between *personal and social religion.* Some have been greatly impressed by the power of Christ to change the individual, and have stressed the importance of getting the heart right with God. The revival movement in our country placed emphasis on this side of religion. Then there came those like Washington Gladden and Walter Rauschenbusch who were gripped with the social implications of Christianity. they became concerned with the application of Christian principles to social relations and to group conduct. Such men had a warm, evangelical, personal religion, but were not content to let it stop there. To them, their religion was a quantity which pervaded all of their lives. There is really no need to emphasize one to the exclusion of the other.

4. Another of these "either-or" situations has been set in respect to *inward and outward religion.* The great mystics have taught us to retire within ourselves, for it is there that we can best find God. "The kingdom of God is within you." The emphasis is upon silence, meditation, and inner communion with God. William James once wrote that Quakerism is "rooted in spiritual inwardness."

Others have grown impatient with this slow method of soul culture, and

are convinced that God is most found in action. Working together with God to change the world is the best way to worship God. It is important to give ourselves to a full program of action. This can be "creaturely activity" if it does not have rich inward motivation.

We have in our Quaker heritage many people who combine these two qualities in a high degree. We need only to mention William Penn, Elizabeth Fry, and John Woolman. There can be real dangers in either an introvert, quietist retirement from real life, or a shallow, noisy, activist kind of religion. Probably the secret of a powerful religion is to be found in a proper combination or synthesis of the two. Neither the yogi nor the commisar is sufficient for the needs of today.

When Differences Become Partisan

There was a natural tendency in the early Christian churches for strong leaders to have large and loyal followings. There was no great harm in that. The real harm came when these followers said, "I belong to Paul," or, "I belong to Apollos" (I Cor. 1 and 3). Partisanship was the real evil. "What mean these party-cries?" wrote Paul. There was no wrong in having differing views and interpretations of Christian thought and practice. The evil came when they divided into different "camps" and allowed gulfs to develop between them. Christ is not divided, and neither should be his followers.

We shall probably have to have different parties in our political life. It is, however, possible to rise to something higher than partisanship. When the general good of the country is sacrificed to the gain or advantage of a political party, we see partisonship for the ugly thing that it really is.

Partisanship in religion makes us either "conservative" or "progressive." It makes us use *shibboleths,* and stick labels on those who disagree with us. It makes us to be against a thing if some one we do not like is for it. Partisanship is to follow the illusion that other people should all be as we are. "I never went to college; I like the way I have gotten along; therefore there is no use for any one to go to college." This is a sample of its specious reasoning. Such partisanship says, "I got converted, or became a Christian, in such-and-such a way," — implying that other people should all get their religious start in the same way. Or it says, "I can worship in only this way," or, "This only is Quakerism."

Needed: Bigness of Soul

A man stood watching a brawny drayman tugging at a heavy box trying to get it through a doorway. Then he stepped up and said, "Like to have a lift?"

"Sure I would," the other replied, and for the next two minutes the two men, on opposite ends of the box, worked, lifted, puffed, wheezed, but it did not move an inch.

Finally the stranger straightened up and said between puffs: "I don't believe—we can—ever get—it out."

"Get it out?" the drayman roared; "why, you idiot, I'm trying to get it in!"

Such in life is the stalemate when we work at cross purposes.

There is need for deep convictions, undergirded with humility. It is always well to be aware of the fact that we are finite beings, and that our understanding of God, of the Bible, and of Friends' history and beliefs, is all imperfect and incomplete. "We know in part." Theodore M. Green, of Princeton University, says: "A Christian can believe that God is absolute without regarding his own conception of God as absolute or final. He can accept the authority of the Bible as the record of God's self-revelation to man without regarding his interpretation, or the interpretation of his church as finally authoritative. This sense of humility is desperately needed today, as always, in the Christian Church."

There are several ways of resolving differences: (1) By conflict — one side can defeat and overcome the other by weight of numbers; (2) by submission— one side can cowardly give in to the other ("peace at any price"), and sacrifice personal integrity; and (3) by cooperation—each side can contribute its best thought and viewpoint, and a solution is found which is larger and better than either separate view.

Obviously, we shall need to begin by taking for granted the fact of differences in viewpoints and ways of doing things. There must be strong resolve that these differences shall not become divisions to separate us. Why cannot we seek for a "whole" that is large enough to include all of these varied parts? If Christ is not divided, his church should not be divided.

It is possible for our spirits to become big enough to conserve the great values of our heritage, and at the same time progressive enough to be able to adapt to new and changing conditions, and to keep up with growing knowledge and experience. Any less kind of conservatism or progressivism is in danger of being partisan.

We have been thinking again of some of the implications of Christian brotherhood. May our thought lead us on to a prayer in some such spirit as that expressed in Whittier's poem:

"Forgive, O Lord, our severing ways,
The rival altars that we raise,
The wrangling tongues that mar Thy praise!
A sweeter song shall then be heard,
Confessing, in a world's accord,
The inward Christ, the living Word.
That song shall swell from shore to shore.
One hope, one faith, one love restore
The seamless robe that Jesus wore."

A SERVICE FOR CONSCIENTIOUS OBJECTORS

All men having served time or at present in CPS camps or prison, are invited to consider whether the Service Committee's Loan Guarantee Fund could be of service to them. This Fund was established to enable men without other adequate sources of credit to get started in business or professional enterprises after their release from camp or prison. The Brethren and Mennonite groups are sponsoring similar services.

According to the provisions of this Fund, loans for projects deemed sound by the Committee are arranged in cooperation with the Provident Trust Company of Philadelphia at three per cent, simple interest, per annum. In general $1,000 is the maximum loan allowed, though a few exceptions have been made. Men are not encouraged to apply for loans for the purchase or improvement of homes, or for the purchase of farm land unless supplementary cash is available. Several loans made through this Fund already have been paid back. The twenty-five loans outstanding at present cover an intriguing variety of enterprises which bespeak a high degree of initiative and individuality on the part of the applicants. Among the purposes for which the money has been borrowed are: to start an orchard, to buy one-third interest in an airplane for commercial uses, to help purchase a house from which income will be forthcoming (note that this is not the purchase of a home only), to get under way with the production of alfalfa hay in a cooperative community, to establish a custom knitting business, to finance the initial manufacture of electronarcosis equipment (in case you have to look that one up, be assured that we did too), to buy a truck for rural newspaper delivery, to buy additional cows for a dairy herd, to make farm improvements, to purchase a tractor, to open a retail shoe store, to take care of moving expenses and tide the family over the first month in a new job.

The Committee stresses the fact that serious consideration is given any applicant who has a CPS or Prison record, and whose project seems soundly conceived. For further details, write to the Loan Guarantee Fund Committee, AFSC, 20 South 12th Street, Philadelphia.

The Palestine Problem

By Merle L. Davis

(Continuing the series)

IN the first article of the series on the Palestine problem, I sought to state briefly the historic foundations of the problems. This time I shall seek to express the point of view of the Arab people.

The Arab Interests

By far the most important fact is that Palestine is and has been Arab territory for the past one thousand, two hundred years; that the Jews have had no political control or majority of the population for the last eighteen hundred years; and that the last of the Jewish kingdoms ceased to exist over two thousand, five hundred years ago. From the point of view of a historical approach to the problem, Palestine is Arab territory. It is their home. No nation of the western world today has a more legitimate claim on the rightful ownership of the territory occupied than do the Arabs in Palestine. Consequently any other people who come into the country are foreigners and are there by sufferance of the majority of the population, but not by their own right. Furthermore any outside governments which seek to control the country are overlords, rather than the rightful rulers.

It is true that there have been some Jews in the country, but it has been such a minority as is found in most every country in the world. Until the time of the first World War they lived happily and cooperatively with their kinsmen, the Arabs. But the mischief began during the first World War.

For over three hundred years Palestine and the surrounding Arab territories had been under the control of Turkey from which they had sought their freedom. A feeble constitution was given in 1908, but it was far from satisfactory. Since Turkey was one of the Central Powers during World War I, and the English were quite desirous of having friendly governments in all the Near East which formed a collar surrounding the British life line to her eastern empires, both the Arabs and the English saw in the situation an opportunity for mutual gain. On November 1, 1914, the Turks entered the war. The opportune time had arrived. The Arabs wanted independence and the English wanted the help of the Arabs to fight the Turks.

Shereef Hussein of Arabia, who came to speak for all the Arabs of the Near East, carried on correspondence with Sir Henry McMahon, the British High Commissioner in Egypt, in what has become known as the "McMahon Letters," concerning conditions under which the Arabs would revolt against Turkey and enter the war on the side of the Allies. The most important of these letters was written by Sir Henry McMahon on October 24, 1915. In this, with the full authority of the British prime minister, Sir Edward Grey, and the Cabinet, McMahon stated, "the districts of Mersina and Alexandretta and the portions of Syria lying to the west of the districts of Damascus, Homs, Hama and Aleppo cannot be said to be purely Arab, and should be excluded from the proposed limits and boundaries . . . Subject to the above modifications, Great Britain is prepared to recognize and support the independence of the Arabs within the territories included in the limits and boundaries proposed by the Sheriff of Mecca."

This McMahon letter is one of the three most important documents which have fostered the present problem. There has been much difference of opinion as to the exact meaning of this document. Was what is now Palestine included in the territory to which the English guaranteed freedom or was it part of those districts excluded from that territory? The English have since claimed that Palestine was excluded from the territory that was assured freedom. Maps of the political divisions of that time, however, show that the districts of Damascus, Hama, and Aleppo all lie north of Palestine, and consequently it was promised freedom. Furthermore the population of Palestine at that time was ninety per cent Arab. Consequently, whether England guaranteed freedom or not, she did not and does not have a right to give it to another people, for it is not hers to give away. The fact of the matter is that the Arabs not only believe that they have every historic right to freedom and full control of the Government because they were the majority people, but they were led to believe at that time that they were guaranteed freedom by England.

Secret Negotiations

In November, 1917, the new Bolshevik Government of Russia revealed secret correspondence which astounded the Arabs. In November, 1915, the month following the McMahon letters in which the Arabs had been promised freedom, the prime minister of England instructed Sir Mack Sykes to carry on negotiations with the French and the Russians concerning their interests, and disposition of some of the same territory which had been promised freedom only one month before!

The Balfour Declaration

Of much more importance to the creation of the present Palestine problem, however, is the Balfour Declaration issued by the English Government on November 2, 1917. It reads as follows: "I have much pleasure in conveying to you on behalf of His Majesty's Government the following declaration of sympathy with Jewish aspirations, which has been submitted to and approved by the Cabinet:

'His Majesty's Government view with favour the establishment in Palestine of a National Home for Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.'

"I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation."

The Arabs feel that England promised a National Home in Palestine to the Jews two years after she promised the Arabs freedom over the same territory. Furthermore this document confuses many issues. Does the term "National Home" mean a political state? If so, is it possible for the English to help the Jews, who made up one-tenth of the total population at that time, to establish a political state among the Arabs, who composed nine-tenths of the population without interfering with their civil rights? The Arabs realize how absurd such a proposition is.

The Arab League

The Arabs of Syria, Palestine, Iraq, Iran, Arabia, Egypt, and northern Africa have banded themselves together into an Arab League which is united in the determination that their people, including those of Palestine, shall have their freedom.

The *Arab News Bulletin* of February 1, 1947, indicates clearly the present thinking of the Arab people in the following extracts:

"It should be realized that nothing happens in one part of the Arab World which does not have immediate repercussion in the other parts. It is impossible to settle the problems of the Arab World piecemeal. There have been some, both in London and Washington, who have imagined that it might be possible, by making concessions or ges-

tures to the Arab Governments, to settle the Palestine problem at the expense of the Arabs of Palestine. This policy cannot succeed for two very good reasons: The first that it is impossible to encourage and to support Arab nationalism outside of Palestine without correspondingly encouraging it in Palestine itself. Secondly, the settlement of the Palestine problem is not acceptable to the Arabs of Palestine themselves, and it will never be possible to drive a wedge between the Palestinian Arabs and the other Arab countries."

(To Be Continued)

World Outreach of the Church

Conference Reflections by Freda M. Hadley

THE air of expectancy was too noticeable to be coming only from new members. Surely every person was eagerly awaiting fresh guidance, both human and divine, as he or she assembled at Buck Hill Falls, Pennsylvania, for the annual meetings of the Home Missions Council and Foreign Missions Conference in January, 1947.

Everyone knew that already a rethinking was under way on meeting a new set of problems in a new age. From the first hour to the last, we could not forget that a more inclusive and a more definite planning is called for in view of the world that confronts us.

"Looking ahead," "advance," and "urgency" were keynote words. Special committees had been working for months on the changes the church must make in its methods and emphasis, to administer and expand more effectively in the post-war atomic era. Even though the Christian church is growing in countries where foreign mission work is carried on, there are more men, women, and children without Christ today than there have ever been before in the history of the world. This is because of the rapid growth of the general population.

America's unfair and unchristian treatment of non-white minority groups is a major handicap to the spread of Christianity throughout the world. Christianity will be proclaimed in Latin America when we treat the Mexican fairly. If we will clear our American Indian record, the East Indians will take notice of democracy and Christianity. If we can abolish lynching, not by law, but effectively acknowledging the Negro's right to respect and decent citizenship, then not only Africa but the whole non-white world will rise up and call the church blessed. Those were the reflections of Dr. Ralph E. Diffendorfer.

New "Group Evangelism"

Methods of evangelism were considered at both conferences, for all agreed that evangelism and missions belong at the center of the church and have the same goals as the church. A new "group evangelism" technique was recommended to accelerate the work overseas. This method is designed to reach the rulers of people, secure their adherence to the tenets of Christianity and then give depth and content with the follow-up work of teaching missionaries. Whole groups would follow more quickly the path of their leaders. Japan offers a fertile field for this type of evangelism.

In Japan today there are more well-trained pastors and lay workers in proportion to the population than anywhere else outside of Europe and America. Many of them have become discouraged in the last two decades because there seemed no clear-cut need for them. Even so, there are not enough, and General Douglas MacArthur has asked for twenty thousand missionaries soon. The collapse of Shintoism in Japan has left a real vacuum and we cannot say that it makes no difference what pattern of belief will fill that vacuum. Pagan Japan has already affected us. We want Christ to take the major place there. The Kingdom of God is not coming in with the military occupation, but it may be that ten years from now, the Japanese will react to the religion which comes in.

Need for Christianizing Recognized

We were called upon to show America that the spread of Christianity is the most important thing today. Business men, writers and scientists are among those hoping and praying that a United Protestantism will present a definite program for Christianizing the world. We are almost two years late now, for we have had nothing to offer since the fighting stopped. Either missions will take the lead or move to the sidelines in the next ten years. We must prepare a program of Advance comparable to the need.

There is no time now to set up new machinery to make a united impact. The Foreign Missions Conference is the only interdenominational agency which has the potential organization to do it, and it can do it only if the people, from the officers down to you and me, catch the vision.

It was interesting to hear about the activities and future plans of the many committees, too numerous to mention. Among them are committees on the migrant, sharecropper, American Indians, comity, committees on India, Europe, Africa, rural missions, world literacy, Christian literature, etc.

In Africa, for instance, the top control in missions is still held by foreigners. The church seeks to bring about the political self-government of the Africans, but will not allow a self-governed church.

In India, there is a growing appreciation of Christ among the high castes. They are studying. There is danger, however, that the Indians will get rid of Christianity when they get rid of the Britisher, as they think of Christianity as the Britisher's religion. There has been an increase of eighty-nine million people in India in the past thirty years and the Christian community is a small minority among an unsympathetic majority of Moslems and Hindus.

Need Within Our Own Borders

We were told by a Christian Jewish refugee that we must make Christians of the refugees who are coming into our country now, for they are modern pagans and will ruin us if we do not take care of their spiritual as well as physical needs.

The Christian church has played a significant role in influencing United Nations to adopt as one of its major purposes, the securing of fundamental freedoms for all people without regard to race, religion, sex, or language. The interpretation which will be placed in the International Bill of Rights will, in part, determine the ease with which the missionary movement can be projected in the years ahead.

Mission agencies are facing a time when they will turn over hospitals and schools to the government. Broad areas of concern once left to the initiative of individuals or volunteer groups, are now becoming functions of the State. This statement, true in United States, is becoming true in other countries. In taking over these functions, it is the tendency to relegate religion to one among many special interests. The Protestant church is at a serious disadvantage in maintaining itself against this secular trend, divided as Protestants are in organization and action.

It is not enough to feed the starving people of the world. They should be helped to feed themselves. The church must lend its support to such programs of agricultural and industrial reconstruction as will remove the basic causes of dependency. There was approval of a project to establish an interdenominational Christian university in Japan, in conjunction with the Federal Council of Churches, this to symbolize our abiding good will.

From France to Belgium

From the Editor's Journal

(Continued from the previous issue.)

There is concern among French Friends regarding the future of their Meeting. They have faced, more than we in America can understand, the strains and tensions that come with years of occupation and depletion. Perhaps one of the deeper problems in their group is that of finding a characteristic pattern and expression of Quaker life that is not a superimposition of the Anglo Saxon form of it. The religious and cultural climate out of which they have come is quite different from the historical backgrounds of Quakerism in England and America. Quakerism in European countries must work its own creation. It must be indigenous to them or it will never live. What those possibilities are remain yet a mystery which they, more than we, must try to understand and develop.

At a noon luncheon with a French Friend I was given some insight into the educational experience of the French during the occupation. This Friend is a teacher of English in French schools. He reported that the Nazis did little to alter French education aside from requiring that no Jews or Masons should be employed as teachers and likewise that no books known to be written by Masons or Jews should be used. Otherwise the routine of schools was much the same as it had been.

Who is Quaking?

It was another kind of look behind the scenes when I called on two working-class families in a little town near Rouen. They had been recipients of packages from some Quaker women's groups in America. Sitting with their little children on my knees or in my arms, I told them about the concern which prompted the packages from America.

Suddenly Monsieur Lettelier asked, "Are the Quakers all women?" That was a jolt to this visiting Quaker! How did I answer him? Well, it had to be more than "No." How would you, dear Quaker men Friends, elaborate on that one? Perhaps we should admit the women of our Friends Meetings are "quaking" more than the men. The old record, "shaking the earth for ten miles around," has been shattered. Quaker women are now shaking lands across the sea. Here I could feel the tremble in this home in France. This French working man carried on his body the scars of a labor camp in Germany. The packages his family received from these Quaker women in America have poured balm on his deeper wounds. How desperately the world needs this balm from Gilead!

As a center of relief activities, the Paris headquarters receives and distributes workers and supplies in many directions. About thirty young Quaker workers, mostly American, convened for the weekly meeting of reports and plans. Each of them spoke in French, often haltingly, but courageously. Their reports reflected activities and plans from a wide area that was spreading yet farther to the uttermost parts of Europe.

Mission in Belgium

There were two purposes which took me through Belgium on my return to England. On behalf of a Richmond friend, I wanted to stand by a white cross that marked the grave of his brother. The morning was cold and gray with mist as I walked among the white crosses of the Henri Chappelle Cemetery. Seventeen thousand American white crosses lay row after row until they faded into the gray mist that spread its blanket of chill comfort over those earth scars.

Seventeen thousand! Until one sees them he can hardly realize how many seventeen thousand are. They represented not only the great sacrifices poured out like human libations on the altar of Mars, but they also represented many more thousands of broken hearts in America. On behalf of these thousands, I stood alone, walled in by the mists, and with bared head and heart tried to encompass the homes and firesides to which these boys could not return.

Apostle of Peace

The other reason for a return through Belgium was Phillip Vernier and his family at Quaregnon. As a prophet of peace he has spent four years in French prisons. His experiences have not driven any defensive quirks into his mind or personality. He is the soul of good cheer and spiritual radiance.

He has chosen his present life among the working people of this coal-mining town. His family, consisting of his wife and his mother and their four children, Helene, Irene, Jean (John) and Danel (Daniel) live in joyful simplicity. Seated by the fire, Helene, age nine, showed infinite sympathy and patience with my halting French. Finally I asked the children if they would have a Christmas tree. Hundred watt lights flashed from their faces, "Ah! Oui, Oui. L'Arbre de Noel."

Phillip and I walked over the cobble stone streets to the little church where his congregation of miners and their families gathered for the mid-week prayer meeting. As we entered they were singing in their French tongue the songs whose tunes are very familiar to American churches. "Stand up, Stand Up for Jesus" greeted us as we came through the door and later I could join them in singing, "Bring Them In." In their words it was, "Cherchons-les"—"let's go and find them."

After the short talks by Phillip and the American visitor, the young people gathered around me for some conversation on America and affairs in general. As in Holland and Germany, so in Belgium, here was a group of young people who could understand and speak English in a fair degree. Their fathers mine coal thirty-five hundred feet underground in thin veins which require them often to lie down for the mining operations. They know hard work and, bless them, they know good religion also.

Major Miner Prophets

One of them has so well caught the spirit of creative peace as exemplified through Phillip Vernier that it has made a revolution in the handling of German prisoners of war who work in the mines. His kindliness to them has proven far more effective than the driving coercion of former foremen. One day when one of these German boys was hurt in the mine, this foreman took off his own coat, wrapped him in it, and took him to the surface. He was reprimanded for using his own coat when he might have demanded one from another German. Why did he do it? Why did Saint Francis give his cloak to a beggar? Why did Jesus say, "Give your coat also?" Why does God so love the world and spread His impartial love to all men? Here was a miner who majored in Christianity!

This is the Christian Missionary Church of Belgium (Protestant) in a country that is predominantly Catholic and, like our own country, greatly in need of religion "pure and undefiled." Before going home from the Meeting, we must step into the house next door and have coffee around the lovely porcelain Flemish stove, with a family of the church. From a crib a small baby cooed his voice into our conversation.

Reversing the Cycle

As Phillip and I walked home, arm in arm, down the dark streets, he told me of the days when resisters were hunted, and when the reversal came as the war ended. Collaborators, both men and women, were caught and paraded through the streets with their heads shaved. They were forced to kneel on the street and say, "I am a traitor to my country." They were open to all the abuse of the crowd. This little church with its members tried to show kindness to the hunted and harried whether they were resisters or collaborators.

On Easter they invited the German Prisoners of War to form a choir and sing in the church with the choir of

Belgian miners. It was an unpopular and rather dangerous plan. After the services German boys broke into weeping. "It is because you have been so kind to us," they said. There indeed was a resurrection as the two choirs sang responsively. Christ burst open the tomb again and enmity gave way to understanding.

O come all ye ends of the earth. Hush your discordant voices and let them rise rather in harmony. Where there are differences, answer one another in song and your answers will be softened and your hearts tendered. You shall never find peace until you put it in music and sing it. O come let us sing together!

RURAL LIFE ANNOUNCEMENT

Those who know Muriel Lester and her work at Kingsley Hall will be intersted to know that Sydney T. Russell and John Roberts will be in the United States soon to speak to Friends and others about the work there. Sydney Russell is Warden and Minister of Kingsley Hall and is prepared to speak on the adventures in fellowship at the second Kingsley Hall. He will tell the story of the development of a community center with an interdenominational church as the basis of the largest housing estate in the world.

John Roberts, a product of the center, is now leader of the Youth Club at Kingsley Hall and wishes to meet with groups of young people in this country to share with them his experiences of youth work.

Sydney Russell is also interested in rural living, being Welfare Adviser to nine hundred C.O.'s working on the land, and Vice-Chairman of the Christian Pacifist Forestry and Land Units. Speaking engagements among rural and other groups will be arranged.

Both Sydney Russell and John Roberts will be guests at Quaker Hill during their stay in the mid-west. Future announcements will carry dates and places of scheduled meetings. Groups within forty to fifty miles of Quaker Hill who wish either of these two persons as speakers should write to: The Rural Life Association, Quaker Hill, Richmond, Indiana.

Also note this opportunity. There is an opportunity for farm living in the West Virginia mountains. A farm has been purchased which has 160 acres of cultivated land and about 200 acres of pasture in addition to timberland. A young man with college training in agriculture is wanted to come and take charge of the farm, also to take part in cooperative living which includes a small sawmill and other anticipated cooperative features. Write to Harry C. Wolfe, Circleville, W. Va.

A Quaker in Art

By Esther Griffin White

The contributions of Quakers in art has often been overlooked. Here is one portrayal by a well-known art critic and writer.

THE moth-eaten old story of the people who threw the mirror out of the window and carefully carried a feather-bed downstairs when their house was burning was paralleled at the time Lindley Hall, Earlham College, was destroyed. Herculean efforts were made to carry out some very ordinary furniture which could be duplicated any week of any year at the Grand Rapids furniture mart, while leaving priceless and irreplaceable paintings, historically of climactic importance to the institution, to burn up.

These pictures were in the faculty room on the ground floor at the immediate left of the entrance, and the easiest and most accessible objects to be saved.

They included portraits of Elijah Coffin, the first trustee of Earlham, painted by Marcus Mote, well-known Indiana painter of the Civil War period and earlier; of Morris M. White and Francis White, millionaire bankers of Cincinnati and New York, painted by James Montgomery Flagg, celebrated American artist; of Timothy Nicholson, world famous Quaker, by a prominent artist, Robert W. Grafton; and of Professor William N. Trueblood, long head of the Department of Literature at Earlham, by Howard Leigh, Earlham alumnus, a resident of European capitals and internationally known. These can never be replaced as the subjects are all dead as are the artists, with the exception of Leigh who now lives in Mexico. The Whites endowed Earlham in the sum of $250,000. They were natives of Indiana. Hannah Amelia White, the wife of Morris M. White, who was the daughter of Elijah Coffin, also made a number of monetary gifts to the College. It is the artist of the Coffin portrait, however, with which this article is particularly engaged.

Marcus Mote, as many another exponent of the arts, has been of recent years a prophet without honor in his own environ. He was, it so chances, well known as a portrait painter through the Middle West. He painted many portraits of the members of the Society of Friends and others not Quakers and contributed invaluable services to his own community in this field. He was instrumental in developing some of our best-known artists and was the originator of an interest in various forms of art in Richmond and its immediate territory. For this he has never received any credit in a later day.

His famous picture of the old Whitewater Yearly Meetinghouse is familiar not alone to the members of the Society of Friends but also to the general public through its reproduction in the newspapers and other publications. The original is now placed in the registrar's office in Carpenter Hall, Earlham. While not a great work of art, it is historically valuable as depicting a certain phase of life of that day. Marcus Mote, as late as the eighties and early nineties, still maintained a studio in Richmond, on the north side of Main Streen between Seventh and Eighth streets, above Feltman's shoe store or approximately in that location.

Before and after the Civil War, he conducted an art school, largely attended, and also a school of design for women. He may also be said to be a modernist of that period as he experimented and produced in various mediums of art expression, including that of lithography which was being developed in Europe by Continental artists. But Mote did not go beyond the experimental stage in this form.

A contemporary of the American Hudson River School of Artists, Mote visited New York, made trips up the Hudson, and contacted some of the artists of that group. Some years ago, following the death of his granddaughter who had inherited Mote's studio effects from her mother also deceased, an exhibition and sale of this incunabula was held in the lecture room of the Morrisson-Reeves library, arranged by Mrs. Ada L. Bernhardt, the librarian. I purchased from this exhibit several of his notable silhouettes in water-color, for my collection. Among them were a portrait of John Smith, one of the founders of the city of Richmond; of Barclay Hinchman, residence not indicated; and of John Wood of New York. Both of the latter painted in 1840. Mote was very meticulous in dating and describing his work.

I also acquired one of his miniatures on ivory, dated 1853, but the name of the subject was not indicated. Mote's miniatures on ivory have been much sought after by collectors in this form of art, one being in the possession of Maud Adams, famous American actress of the last generation. That Marcus Mote was continuously occupied in the practice of his art is shown in a sketchbook I bought at this exhibit, which contains many delicately-drawn, pencil pictures of scenes along the Hudson; and his further talents in another sketchbook which I secured indicates he was something of a humourist on the satirical side.

Earlham was fortunate in getting

Mote's self-portrait, through Dr. Walter Woodward, which is in the work-studio of Elmira Kempton. This should be hung in a more conspicous place. Dr. Woodward also secured Mote's diaries. What disposition has been made of the latter, I do not know.

From my father, Oliver White, I inherited a portrait by this artist of his father, Josiah White, who died when but twenty-five years old and my father only five months. My grandmother later married Joseph Dickinson, an Englishman from Yorkshire, who adopted my father. This portrait is typical of many of Mote's depictions, is of bust size and in profile. The portrait of Elijah Coffin was a panel, the figure three-quarters in length and seated. Another portrait with which I was very familiar was a large canvass of my great aunt, Mary White, mother of Timothy Nicholson's wife, Mary Nicholson, which is now in the possession of her granddaughter, Sarah Nicholson Coffin, of Whittier, California. As indicated, Mote painted numerous portraits of persons throughout the Middle-West and, in addition to the Quakers, those of former Richmond residents conspicuous in the business and social life of the community. Among these is a portrait when a youth, of Francis McNutt, grandson of Andrew Scott, once president of the Second National Bank of Richmond, which hangs in the old Scott mansion on North Tenth Street, now the home of Andrew, Martha, and Ruth Scott, other grandchildren.

McNutt went to Europe, became a member of the United States diplomatic service, and served as first secretary of the legation in St. Petersburg, Constantinople, and Madrid. Departing from the Presbyterian faith of his family, he became a member of the Roman Catholic Church and for a time served as chamberlain to Pope Leo XIII in the Vatican.

In the Wayne County Historical Museum, founded by Julia Meek Gaar, is a portrait painted by Marcus Mote of her father-in-law, J. M. Gaar, and the grandfather of Rudolph G. Leeds, publisher and editor of the Richmond *Palladium-Item*. J. M. Gaar was one of the members of the Gaar Scott Maunfacturing Company, an early industry of Richmond which did a big international business.

Religious and fictional subjects were often the theme of Mote's brush, among the paintings Earlham possesses being a large canvass of "Lady Godiva," of the celebrated legend, presented to the College by Francis Steddom, of Los Angeles. Whether the product of Mote's fancy or a copy of some European painting, it is pictorially effective. This is also to be found in Elmira Kempton's studio in Carpenter Hall, with several other canvasses, including "Christ at the Home of Lazarus," one of the artist's better-known religious pictures. These are but a few of Marcus Mote's paintings, of course, as his output was prodigious.

Marcus Mote should not be confused with Alden Mote, a kinsman, whose reputation was largely local and whose work was mostly reproductive. The best known of Alden's original work is the full-length portrait of Edna Stubbs Cathell when a young girl, which is also the property of Earlham. Edna Cathell is one of Indiana's leading artists. She is known particularly for her flower presentments.

It is regrettable that Marcus Mote, contemporaneous with Barnabas Hobbs, Joseph Moore and also of Joseph John Mills, could not have been given commissions to have painted these former presidents of Earlham College.

The Critical Moment

A Sermon by H. Clark Bedford

But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. ACTS 16:25

A small shop keeper in the north of London, so the story goes, once found himself in great straits. The premises which he rented were in a sad state of repair, and he had no money with which to do what his landlord ought to have done for him. Things seemed in the worst possible condition when the front doorstep over which his customers had to pass crumbled down and became an eyesore. This shop keeper turned the odds which were against him in his favor. He had printed and placed across the front of his store: "The only shop in the neighborhood with a worn-out doorstep." His business picked up rapidly. This man turned a difficult situation into a resource. The romance and genius of living consist in being able to overcome obstacles and convert them into assets. Life would not be worth the living if there were no hurdles to leap. Invariably a man who has made a success will tell about his early struggles and reverses and how he overcame them.

Our text tells how Paul and Silas did this in a very difficult situation. They were going to the place of prayer when a slave girl, who made her master much gain by soothsaying, followed them and cried: "These men are servants of the Most High God, who proclaim the way of salvation." But Paul was annoyed and said to the spirit, "I charge you in the name of Jesus Christ to come out of her." When her masters saw that their hope of gain was gone, they brought Paul and Silas to the magistrates who, after flogging them, put them in prison and made their feet fast in the stocks. But about midnight they prayed and sang hymns to God—"Stone walls and iron bars, Do not a prison make" for such men.

What marvelous achievements have been made in prison cells! *Pilgrim's Progress* would never have been written if John Bunyan had not been confined in Bedford jail. Martin Luther translated the Bible in the vernacular of the German people while a prisoner in Wartburg Castle. It has been said that Madame Guyon produced her loveliest songs as a prisoner in the Bastille.

PURPOSEFUL LIVING

Those who lead purposeful lives will find themselves in tight places sooner or later. And the Christian who obeys the call of his Lord will experience life as a mixture of happiness and tragic storm. Those who make the life and teachings of Jesus their pattern of conduct will find that "to every action there is an equal and opposite reaction" as truly in the moral and spiritual areas of life as in the physical universe. Of course, we get into difficult situations sometimes, not for conscience sake but because of our lack of understanding and tact. Paul and Silas found themselves in a dungeon cell because of their loyatly to the heavenly vision.

Almost anybody can behave himself when the sea of life is calm and the sun of prosperity beams upon him, but when the sea is rough and when the dark clouds of adversity hang low and conceal the face of the heavenly Father, how does he carry on? There are some who curse God, some go off and sit under the juniper tree, others forsake the church of their choice and turn their backs on religion, but not Paul and Silas. They did not bemoan their fate or complain of their unlawful treatment. They prayed and mingled their prayers with songs of praise. They even rejoiced that they were counted worthy to suffer for their Lord and Master. At midnight, when the sting of pain seems most acute and the heavens are brass and our pillow is a stone, if we can "count our blessings and name them one by one"—with the eye of faith we may see the angels of God ascending and descending, giving us strength and courage for our trial. If there is anything that will clarify our vision and give calm assurance in a crisis, it is prayer born of faith in the infinite, loving care of our heavenly Father. Someone has said, "Worrying prayer defeats its own answer."

Let us briefly consider the second clause of the text: "and the prisoners were listening to them." It is always so.

We do not speak without someone listening to us. We do not go to church regularly but that someone sees. We do not sing a hymn of praise that warms our own soul without being heard, and who knows whose heart is cheered? It was the conduct of Paul and Silas in the dungeon that brought the result following the scene of the text. The jailer and his household were converted. Our behavior in the difficult situation is the index to our religious experience. What we are when off our guard; how we act when things go wrong on blue Monday; how we talk when some one bumps into us; how we keep our poise and self-control when calamity overtakes—these are the things by which we are judged by the unseen observers.

During one of my pastorates I had the very sad duty of informing a father and mother of the death by drowning of their only child, a daughter. The other two children had died some time before. After the funeral services I was met by a man on the street who introduced himself and said, "I am no church man. I do not profess to be a Christian. But I have been observing Mr. and Mrs. Blank and I want to tell you that if religion can sustain these two through this harrowing sorrow there must be something in Christianity." We are epistles, read and known of all men. We live in glass houses. What we are within we are showing forth in joys and sorrows—especially in the trying times of life. We are told that young trees root the better for the shaking. Vines bear better for the bleeding. Spices smell sweetest when pounded. Stars shine brightest in the darkest nights. Though a crisis usually bears the face of disaster, it may become an opportunity by the help of God.

LETTER FROM HOLLAND

The food problem in Holland is gradually better in the towns. With peasant folk, it is normal again. In Holland, potatoes are freely to be bought at a fixed price, without distribution. I was very much set back last night by the statistics published yesterday. They show that whereas only ten per cent of our imports were covered by our exports in January, '46; in November, '46, fifty-four per cent of our imports of that month were covered by our exports, though the imports nearly doubled. Bicycle tires go only to the state officials, who often, not needing them for themselves any more, sell them at a big gain illegally.

The amount of tires needed for the whole population would be easily three times the full production of 1930, five per cent of which has been reached, part of that being exported in exchange for food and coal. Several articles are claimed by foreign states and must be added in with our offers, otherwise we do not get from abroad what we absolutely need.

These modern forced tradings are unpleasant business. Because of our poverty to buy and the consequent over-storing of unsold goods in America, we do expect a big fall in American prices for all commodities, including wheat, within twelve months. Nowadays we could live in Holland on potatoes. Part of this crop is used for the cattle as we cannot afford to buy much fodder (maise). Gradually we feel able to stand on our own legs again after so many years of having been down. Morally we are still dazed. Recovery is more difficult still. We are moving slowly, not only physically but also mentally. Labor productivity is estimated to have risen.

For bread we pay twice as much in total as during the year 1938, though the amount of bread we get is not yet so much in volume as it was in 1938. This upsets the worker's budgets very much. The textiles go to special groups of the population, like miners; the ordinary people go still without it, the qualities offered are also very bad.

Since people cannot buy much with their money, they have little stimulus to work hard. Constantly, big frauds are being found out and are being punished. Quite a number of young people are being sent to Indonesia, not only as soldiers (of which there are 46,000 in total in Indonesia) but also as Government officials in the Dutch controlled zones.

At our Yearly Meeting one of the Friends had a report of the Dutch Government sending Germans back into Germany, stripped of their belongings. We then decided to approach the Government after a Quaker Committee had informed themselves about facts from other sources. Since then we heard that the Government has recruited 30,000 Germans who will have to go back to Germany, and has sorted them into forty groups, according to their behaviour and membership in S. S. or Gestapo organizations. So they are not treated all the same. Only (at the date of the report in December) 3,000 Germans have been brought into a camp near Nijunegen, after which they were sent to a camp near-by in Germany, two hundred of whom were not allowed to take more than Florin 100 with them in cash, as they were supposed to have robbed it all from the Dutch population. The rest has been confiscated. So they are cared for in a camp and are carefully sorted out; a small part of whom were punished by confiscation of their money and possessions. This is quite another story than we had expected to find.

The British occupation authorities at the moment have given word not to send more Germans back to Germany as they cannot house them properly during the winter. So we Quakers have decided not to protest against inhuman treatment by Dutch authorities as we are not convinced it takes place here.

DAAN DAAMEN

Wassenaar
Crocusstrand 4

LITERATURE
IN REVIEW

BARABBAS

by Emery Bekessy

Published by Prentice Hall, Inc.
324 pages, Price $2.75

The political and religious conditions of the Palestine in which Jesus lived and the place where Christianity came to birth are described vividly and in keeping with historic facts although the subtitle names this book as *A Novel Of The Time of Jesus.* Barabbas, the apostle of hate and violence, several times in the story crosses the path of Jesus. He hopes for freedom for Israel; is tempted to think that he may be the Messiah himself; then wonders about Jesus and if he could have at least a working agreement with Him.

As one looks through the mind of the author into the life of Pilate, Lazarus, Mary Magdalene, Joseph of Arimathea and the religious leaders of that day, the book seems strangely timely, and one's attention becomes focused on the conflict between hatred and violence on the one hand and love and non-violence on the other.

The book closes with hate's apostle still alive; but the panorama leaves one convinced that Christ is not ultimately defeated by the brutalities of perverted power.

BURTON S. W. HILL

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THE DEVOTIONAL LIFE

QUOTATIONS FROM THE IMITATION OF CHRIST

By Thomas a'Kempis
Modern Library Edition, New York

For several issues this devotional column will portray excerpts from the historic and later classics on the devotional life.

Jesus hath many lovers of the kingdom of heaven but few bearers of the cross; he hath many who desire consolations and few desiring tribulations: he findeth many fellows of the table and few of abstinence.

All desire to joy with him but few will suffer any pain for him.

Many follow Jesus unto the breaking of the bread, but few unto the drinking of the cup of passion.

Many worship his miracles but few follow the reproof of the Cross.

* * * *

Why dreadest thou therefore to take the cross whereby men go to the kingdom?

In the cross is health, in the cross is life, in the cross is protection from enemies, in the cross is infusion of heavenly sweetness, in the cross is strength of mind, in the cross is joy of spirit, in the cross is the sum of virtue, in the cross is perfection of holiness: there is no health of soul nor hope of everlasting life, but in the cross. Take the cross therefore and follow Jesus and thou shalt go into life everlasting.

* * * *

All things are vanity save to love God and to serve him alone. For he that loveth God with all his heart dreadeth neither death, nor torment, nor judgment, nor hell; for perfect love shall make a ready way to God and a sure coming.

* * * *

Learn to obey thy sovereign swiftly if thou will that thy flesh shall obey thee; for the outer enemy is sooner overcome, if the inner be destroyed.

Learn to obey, thou dust; learn to make thyself meek, thou earth and clay, and to bow thyself under the feet of all; learn to break thine own will and to put thee under subjection of all. Be wroth against thyself and suffer no volowing (swelling) pride to live in thee, but show thee so subject and so little that all men may go over thee and tread upon thee as upon mire of the street.

* * * *

If thou look to thyself, thou canst do no such thing of thyself; But, if thou trust in our Lord, strength shall be given to thee from heaven, and the world and the flesh shall be made subject to thy commandment: nor shalt thou dread thine enemy the devil, if thou be armed with faith and marked with the cross.

Selected by ROBERT L. WIXOM,
Earlham College, Richmond, Ind.

THE PAIN OF PRAYER

The deeper our communion, or worship, the keener our discontent!—discontent with our own lives and with the lives and fortunes of others. This is the paradox of prayer. The farther we go with it, the more satisfied and the more dissatisfied we become! There is joy in prayer; that is why we pray. But there is also agony. The closer we get to the Light, the more apparent our defects become, and the blacker appears the darkness which covers so many millions around us. Prayer which is not painful, at least at times, is not prayer. . . . There is no balm for the pain of prayer. It is a spiritual pain, no physical medicine will help. It is pain which comes from communion with God, so we cannot flee to Him for comfort. The only way out of the agony of prayer's discontent is the way of action. We shall have to do something about that which causes the pain. We shall have to do something about our own failures and shortcomings, and about the physical and spiritual needs of the world. . . . Genuine worship always ends in work.

HAROLD SMUCK

MELT THAT FUND!

The famous "frozen fund" — money earned by conscientious objectors and paid to the Government, is about $1,300,000. The men in camp a few years ago asked that it be turned into foreign relief. The Brethren, Mennonites, and Friends are agreed to this use of it. Representative Sterling Cole of New York has introduced a bill, H. R. 1938, to that end. If readers approve, they should write him at the House Office Building, Washington, D. C.

PRINTED MATTER FOR GERMANY

Beginning February 4, small parcels of printed matter can be sent to German nationals and institutions in the American Zone. Parcels must not weigh more than 4 pounds 6 ounces, a list of printed matter in the parcel must be attached to the outside wrapper. Inquire at the Post Office for information regarding printed matter which can be sent.

Correspondence

From Our Readers

THE LOGIC OF NON-CONSCRIPTION

Editor, THE AMERICAN FRIEND:

There was a time in English history when the State imposed compulsory church attendance upon its citizens. Christian worship was deemed to be essential to the safety and well-being of the State, just as military service is so deemed today; and in both cases, the legal prescription of duty produced conscientious objectors. Everyone today condemns the Acts of Uniformity as an intolerable oppression of free men; but if religious uniformity is morally illegitimate, a demand for military uniformity is no less so. Many people believe that a Christian outlook is far more vital for world peace than rivalry in armaments and universal conscription.

Suppose then that such people controlled the Legislature and compelled every youth of eighteen to spend his next year-and-a-half in a theological college, subject only to a conscientious objection to so doing. Imagine supporters of conscription like (say) Mr. Churchill or Mr. Attlee coming under this compulsion! Would they be content with a conscience clause which exempted them from theological training on condition that they spend eighteen months in some other "work of religious importance" or which provided that they should attend a Sunday School for the allotted period? It is safe to say that the condition would be rejected — and rightly — with contempt. Then, by what moral right do they insist that exemption from military training can only be granted on condition that the objector perform some alternative "work of national importance"?

The parallel is not fantastic; for in both cases a deeply religious issue is involved. Conscription, indeed, even more than compulsory worship, touches in the most intimate way a man's relation both to God and his neighbor. To deny therefore—or to qualify by any condition whatsoever — the citizen's freedom of choice in this respect is to assault the very foundations of Christian liberty, and to challenge the inalienable right of a conscientious man to follow the Light as he sees it.

LEYTON RICHARDS,
Woodbrooke School,
Birmingham, England

How great the relief of a heart that has lost all pride and is utterly resting on God.

FOR FRIENDLY ACTION

OUR UNITED SERVICES

They cover a wide field.

March 16, 1947, has been set as the ay when we hope to realize our goal i raising the full amount of the NITED SERVICE BUDGET for 1946-7. We shall be impressed with the ideness of the field covered by these nited efforts if we stop to consider em again. Friends have always felt esponsibility toward all men, and this speaking to the condition of all men clearly recognized in the organiza-on of our boards and committees in he FIVE YEARS MEETING.

The Board on Christian Education egins with our youngest members, elping us to bring up our children in the nurture and admonition of the ord." It extends its efforts into our dult life also. The Boards on Educa-ion and Public Morals offer guidance hrough those important stages of ado-escence and young manhood and young omanhood on to the place where they ecome keepers of the high standards f Christian ethics and learning. Our Mission Board provides opportunities o carry the message far beyond the ounds of our own locality. The Peace Board speaks to us constantly of our estimony of a way other than war. The Stewardship Committee is deeply concerned that we recognize every day our responsibility to support this Chris-tian message in every way at our com-mand. Our Aged Ministers and Mission-aries Committee and the Pension Com-mittee are helping us to round out our work together by making provision for those who, through the years, are giv-ing or have already given their serv-ices to represent all of us in the various phases of the Kingdom enterprise.

In all these cooperative efforts, our individual responsibility, for the most part, is expressed only as we help to provide the money necessary to carry them forward.

During the last year several of our boards were forced to spend valuable time considering how to operate from month to month on very meager re-ceipts. Sometimes action on important matters had to be delayed because "at present there just is'nt any money." Some of them are now "in the red." A determined effort is now being made so that by March 16, 1947, we shall pro-vide all boards and committees with the necessary funds to do their work well. Having accomplished this, let us go on to keep them *steadily* provided with the necessary means for carrying the full range of activities.

YOUNG FRIENDS IN STUDENT SUMMER SERVICE

Young Friends in Student Summer Service can do the job, because they have done jobs when given an oppor-tunity. If you are needing workers for some activity of your Meeting, try a young person. Young people must have training and responsibility in leader-ship. The two are aspects of one thing —the making of leadership for the work of the church. The more experi-ence, and the more variety of experi-ence the young person has, the better leader he is going to be.

All of these factors enter into the purpose of *Student Summer Service.* This service is a project sponsored jointly by the Friends Board of Mis-sions and the Board on Christian Edu-cation of the Five Years Meeting. It has been in existence since 1940. The project grew out of two needs. One was the need for more leadership in small Meetings, particularly in rural areas. The other was the need for cul-tivation of youth for Christian service and leadership.

To Your Interest

Therefore, Student Summer Service is in the interest of your Meeting, and all Meetings. It is a source of supply for leadership, because it solicits young persons who will give at least one month during the summer to Christian service. The young people who volun-teer are then sent out, usually in teams of two persons each, to work in a Friends Meeting, completely under its direction, at some activity for which the Meeting has responsibility.

In this way that job which your Meeting has in mind to do gets done and two young people have an experi-ence in leadership training, as well as realizing an ideal in giving themselves to Christian service. Understand, they get no money for this service. It is free. All they ask is board, room, and ma-terials necessary for the work to be done. It is not a vacation, for they fully expect to work, and to work hard. To begin with they spend a week of inten-sive training, planning, and praying, as they prepare in the coaching confer-ence under capable adult leaders. Then they go to their work location and it's really work, almost night and day.

Two Questions

What kind of projects do these young people undertake in a local Meeting? A general answer would be, any sig-nificant work the Meeting wants to un-dertake. Past experience reveals that the teams have been used to direct or teach in Daily Vacation Bible Schools, lead community recreation for children, plan and organize youth work, make rural community surveys, visit mem-bers of the Meeting, and work in insti-tutions that are under the direction of Friends or in which Friends are inter-ested.

This year we hope for an even wider variety of projects. Are you in the process of a building project? If so, could a team help you? Is your Meet-ing working on any special community activity, such as a student center, an in-terracial center, etc.? Just what benefit could you realize from the service of two young people for a month this summer from June 22 through July 17?

You will immediately ask, "How well qualified are these young people?" They are usually college students or public school teachers. If the latter, they have considerable training and ex-perience in working with children and youth. College students are close to the pulse of youth and know their inter-ests. They are idealistic and eager to put into practice those ideals. Each vol-unteer is investigated for character, leadership ability, and degree of ma-turity. All are given a week of inten-sive training under able instructors.

Two Things to Do

Pastors, Sunday School superintend-ents, youth leaders, and other Meeting workers, does your Meeting need such help? Then write at once to Student Summer Service, 101 South 8th Street, Richmond, Indiana. Describe your pro-ject and ask for an application blank.

Also, will you send us the names of young people who might like to have this experience and who are qualified in character and ability?

It is altogether possible that requests for teams may exceed the number of volunteers. Locations are determined according to need, type of project, and consideration of the date of application.

To Young Friends

To all young people who may have read the above and feel challenged to give, without remuneration and without cost, approximately six weeks out of your summer to Christian training and service, we issue the invitation to apply for a place in Student Summer Service.

The two Boards sponsoring SSS will pay your travel, cost of training, and see that you have no expense of lodg-ing or meals from the time you leave home until you return. This service is a delightful experience. It is an oppor-tunity to serve the church, for it is definitely a church project. You must be in college, through college, or an older young Friend who has worked in your Sunday school and Meeting. Write at once for folder and application blank.

QUARTERLY MEETINGS TRY THIS!

A Quarterly Meeting Committee Conference with a new and different emphasis was held at the Asheboro Meeting in Southern Quarter of North Carolina Yearly Meeting, February the first. Attention was directed, not toward the Yearly Meeting organization as such, but toward committee work in the local Meetings.

A Planning Committee was appointed which arranged an all-day conference with a meeting for worship, study of the duties of Elders and Overseers, group and committee meetings in separate rooms, and assembly and discussion.

Group leaders were as follows: Christian Education, Ruth Day; Missions, Seth B. Hinshaw; Peace and Friends Service, Charles Hendricks; Temperance, Iris Hollowell; Literature, Cecil Haworth; Children's Work, Mary Edith Hinshaw. The work of the Interracial and Stewardship Committees was considered in the assembly period. Virgil Pike led the morning study of the duties of Elders and Overseers. Leah Hammond, Science Hill Meeting, was chairman of the Planning Committee.

Errol T. Elliott, who was in the State at the time of the Conference, spoke in the assembly period, and brought new visions of the world-wide aspects of our Christian service. The conference closed on a note of personal consecration and dedication.

A sandwich lunch was served by the local Margaret Fells Missionary Society at actual cost.

The Planning Committee met again the week after the conference to review the day, and to formulate suggested changes in schedule for the next year. Experience seemed to indicate that the one-hour period for group meetings was too short, and that it should be lengthened. It was also decided that the Christian Education group should be sub-divided into smaller groups with specialized interests.

The Conference proved to be so eminently successful and profitable that those present expressed an urgent desire for a similar meeting next year. The plan is recommended to other Quarterly Meetings.

A CHILD'S THANKS

A grateful school girl, Doris Fischer, of Hanau, Germany, writes, "Today all the girls will have a fine soup with peas and pork, delicate pieces, which German children never got all the years agone. Yesterday they had a sweet soup and wonderful breakfast with cheese or ham. We say 'Many thanks,' with brilliant eyes and cheeks which will be more thick in the next time."

S. ARTHUR WATSON TO FRIENDS UNIVERSITY

The appointment of Dr. S. Arthur Watson as president of Friends University, Wichita, Kansas, is announced by D. W. Binford, president of the board of directors of Friends University. For the past seven years, Arthur Watson has been president of Wilmington College, Wilmington, Ohio. His resignation from the presidency of Wilmington College is effective at the end of the present school year when he will assume his duties at Friends University.

Professor C. A. Reagan has been serving as acting President of Friends University in the meantime. After Arthur Watson assumes the presidential duties, Professor Reagan will return to his position as head of the Mathematics Department. Arthur Watson graduated from Friends University in 1918, with an A.B. degree, received his M.A. degree from Kansas State College at Manhattan, and his Ph.D. from Ohio State University. From 1920-28, he was professor of biology and agriculture at Wilmington. He was head of the Biology Department at Whittier College, Whittier, California, from 1928 to 1940 and, in 1937, was named dean of the college. In 1940, he returned to Wilmington as president. His boyhood days were spent near Hesper, Kansas.

Among the things accomplished during seven years as president of Wilmington College are: a new library building; college fully accredited by the North Central Association, and the Ohio College Association; college farm acquired; new heating plant installed; large increase in endowment; teacher retirement program established; scale of faculty salaries substantially increased; and other accomplishments, including carefully prepared building plans for future expansion.

Florence Watson, his wife, is a graduate of Wilmington College and the Kansas State Agricultural College. For a time during their first term at Wilmington she was a member of the faculty as instructor in biology. She is the daughter of Emma Coltrane, 429 South Fern, Wichita. They will reside at the college president's home, 1730 University Avenue, Wichita.

C.A.R.E. PACKAGES

A food package containing thirty complete meals can be sent through C.A.R.E. to a needy family in Europe. The package costs ten dollars. The American Friends Service Committee is one of the twenty-five member agencies. Address C.A.R.E., 50 Broad Street, New York 4, New York.

YOUNG FRIENDS OF PHILADELPHIA CONFER

Two hundred and eighteen registered delegates and about fifty visitors attended the Annual Mid-Winter Conference of Philadelphia Young Friends held at William Penn Charter School on February 8-9. The theme of the conference was: "Friends Peace Testimony in the Atomic Age." Speakers who addressed the conference included Harold Chance of the AFSC, Norman Thomas, former Socialist candidate for President, and Norman Whitney, professor of Syracuse University and director of the Syracuse Peace Council.

The young Friends who attended the conference seriously attacked the problem of achieving on their attitude toward the Friends' peace testimony in light of the diversity of experience of young Friends in the past war and in light of the kind of a world in which they now live. Two essential facts seemed to arise from their discussions. One, they recognized the spiritual basis of the historic testimony of the Friends on war, as to all Friends testimonies, and felt that this basic religious faith must be strengthened in Friends Schools and Friends Meetings. Two, springing from this Quaker faith should arise the positive witness in various areas of social concern: support the United Nations, elimination of Universal Conscription, active work for international control of atomic energy, and world federalism, the removal of U. S. immigration barriers to relieve European refugee problems, activity in the progressive development of equality among the races, activity in the field of economic democracy.

Arising from the week-end of discussion on the peace testimony came a minute approved by the conference at its final session which was addressed to the President of the United States, the Secretary of State, the President's Commission on Universal Training, to Senator Robert Taft, to Representative Joseph Martin, and to the Hon. Chan Gurney, the latter as chairman of the Senate Committee on the Armed Services. It reads:

"Meeting at the Annual Conference of Philadelphia Young Friends to consider the historic peace testimony of the Religious Society of Friends in relation to the problems facing us in the world today, we as a group of two hundred reaffirm our faith in free voluntary government and urge those with responsibility, specifically, the President, the Secretary of State, and the President's Commission on Universal Training, to support the Martin Resolution on abolition of universal military conscription by opposing any form of universal training in the United States of America. . . ."

QUAKERDOM · AT · LARGE

East Whittier, California, Friends eeting plans a new Bible School adtion to their building. They have ised $26,000 toward a $40,000 goal.

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Nine hundred and six students have rolled for the second semester in hittier College. This is an increase of ty-six over the first semester. This is n all-time high for Whittier College.

* * * *

University Friends Meeting, Wichita, ansas, has advanced in their program the addition of a full-time assistant the pastor. Rita Stogsdill, a member the Meeting, will serve in this capaty. Charles Lampman is the pastor.

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Geoffrey Wilson, English barrister, is w in America with a British reprentative on the United Nations. He is ding in drafting an International Bill Human Rights. He is a member of ndon Yearly Meeting.

* * * *

There is spice in Spiceland. An attractive mimeographed bulletin called *e Friendly Visitor* is now being proced by the Meeting at Spiceland, Inana. Russell Burkett is the minister the Meeting.

* * * *

J. Edgar Williams, well-known iend and minister, is a faithful corspondent with the Friends Central ffices. He has been in ill health for me time. His friends can address m in care of the Lennox Hotel, 230 adison Avenue, Detroit 26, Michigan.

* * * *

The Penn Valley Meeting of Friends Kansas City rate highly the openg of their "Fellowship House" at 1462 dependence Avenue, during the past ar. Lawrence and Viola Scott are dictors. The project starts in the new ar free of debt. Student week-end ork camps are among their activities.

* * * *

Harold Walker, president of the ard of Missions for California Yearly eeting, will visit the Alaska field. is is a part of the program marking e fiftieth anniversary of the Alaska ission. In 1897, Anna Hunnicutt arshall and Robert and Carrie Samms ened the field.

* * * *

Samuel Riggle, minister of the iends Meeting at Paoli, Indiana, rerts that ten tons of powdered, immed milk has been sent to Austria om Orange County, Indiana. The cost cluding freight was $3,118.77. The range County Council of Religious ucation has offered to pay the freight all the way to Austria. This is an important work, well done. Quakers cooperated with others in this project.

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University Friends Meeting, Wichita, Kansas, will hold a series of meetings, March 9-16. Herbert Huffman, pastor of the Indianapolis Friends Meeting, will be the speaker. This will also include daily chapel talks by him in Friends University.

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Readers interested in the work of Friends on the legislative front at Washington, D. C., will be interested in their statement on legislative policy. Order, free, from the Friends Committee on National Legislation, 2111 Florida Avenue, N. W., Washington 8, D. C.

* * * *

Baltimore Friends offer an exemplary dual service in their relief program. The Carver vocational school for Negroes repair the shoes which Friends send overseas. This means training for the school trainees and shoes to Europe. Harold Tollefson is secretary of the Meeting and the Yearly Meeting.

* * * *

Cuthbert Wigham of London Yearly Meeting is now visiting Friends in Jamaica. He will be in America from near April 15 to June 20. His schedule will include some Meetings of the midwest. He was formerly chairman of the Friends Service Council of London Yearly Meeting.

* * * *

Gerald Bailey, English Friend and Director of the British Peace Council, is now in America under the auspices of the National Peace Conference. He will speak to Friends and other groups on the East Coast and in the mid-west. He was an Earlham College Chapel speaker on February 27.

* * * *

Frederic Carter has resigned as Executive Secretary for North Carolina Yearly Meeting. He and Ethel Carter anticipate moving to Oregon. During his time of service, the Yearly Meeting has made distinct advances. He had served formerly for seven years as superintendent of Western Yearly Meeting.

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The Social-Industrial Section of the Service Committee has initiated a new program in economic relations. In this connection, Eleanor Townsend, graduate in Economics from Radcliffe College and formerly associated with the wage stabilization and case analysis division of the War Labor Board and also with the Industrial Price Division of OPA, has come to be Economic Research Assistant to David Henley, Secretary of the Social-Industrial Section.

* * * *

A letter from Floyd and Mary Wilson in Oslo, Norway, indicates that they were probably in Bangkok, Siam, near the end of January, where Floyd will supervise a recreation program for the YMCA. They went through England, Denmark, Norway and Holland on their route. They are members of First Friends Meeting, Indianapolis.

* * * *

Arthur and Nettie Hadley of Iowa Yearly Meeting, and former missionaries to the Oklahoma Indians, were recent visitors at the Friends Central Offices. They have been living at McLean, Virginia, near Washington, D. C., for the past six months. They now are returning to their home at Villisca, Iowa.

* * * *

Algie and Eva Newlin and family of North Carolina Yearly Meeting have left for an extended service in Switzerland. They will head the Friends Center in Geneva and represent the Five Years Meeting of Friends on the World Council of Churches while there. He is Clerk of the Five Years Meeting. They will remain until the Fall of 1948.

* * * *

From North Carolina Yearly Meeting (Conservative) comes an epistle "to Friends Everywhere." Its closing appeal states, "Finally, we wish to offer a special plea that we all might be united in service wherever we may be led. May the bonds of love which have joined us over great distances become ever stronger."

* * * *

Philadelphia Yearly Meeting, Arch Street, will hold their annual sessions from March 29 to April 3. Their secretary, Howard G. Taylor, sends a cordial invitation to Friends of the Five Years Meeting to attend. It would be well to notify Howard Taylor, 304 Arch Street, if Friends anticipate being present.

* * * *

Howard E. Kershner, Clerk of New York Yearly Meeting, was the principal speaker at a celebration marking the one thousandth school sponsored by the Save the Children Federation. The exercises took place in the Rue Ballard in the City of Paris last October. Addresses of response expressing appreciation and every possible cooperation were made by Leon Blum, until recently Premier, other top officials of the French government and the first secre-

tary of the American Embassy. Since then over two hundred additional schools have been sponsored. The children in these schools in the devastated areas of western and northern Europe are receiving an important amount of help. News-reel and radio accounts of this event appeared widely in France, North Africa and the United States.

* * * *

Traveling Friends and all possible visitors are invited to the sessions of Baltimore Yearly Meeting, March 26-30, at Homewood meetinghouse, 3107 North Charles, Baltimore. The first of the Carey lectures will be given by Rufus M. Jones on the evening of March 6. This lectureship has been established in memory of A. Morris and Margaret T. Carey by their daughter, Millicent Carey McIntosh.

NEWS OF OUR MEETINGS

William J. Sayers held a week-end meeting at Knightstown Meeting, closing on February 2. A pitch-in dinner was held at the church on Sunday celebrating William Sayers' birthday. In the afternoon he and the Taylor University quartet visited the Indiana Soldiers and Sailors Home in this community. At the close of the chapel service forty-five persons indicated their acceptance of Christ.

* * * *

Errol T. Elliott was with Georgetown, Illinois, Friends on February 9, and preached at the morning service on "Seek Ye First Material Things, and All Your Troubles Shall be Added." He spoke to the young people at 5:30 on "Loyalty," and gave a report on his recent European trip at the 7:30 Meeting. The Meetings of Vermilion Quarterly Meeting were invited to attend, as were members of other churches in the community. Considering that the temperature was hovering near zero, there was a good attendance. An offering of $77.50 was received and applied to the AFSC food fund.

* * * *

The attractive and "homey" Guilford Dairy Club House was the scene of much good fellowship Thursday evening, February 6, as Asheboro Street Friends of the Greensboro Monthly Meeting and Bible School held the annual mid-winter picnic. One interesting feature of the evening, to say the least, was a delightful picnic supper. Following this, everyone gathered before a huge log fireplace in the club room for some hearty singing and to join in games. The group was thoroughly entertained by the younger Friends, led by Joe Allred, chairman of the picnic committee, and his wife, Jean. They presented a humorous pageant and stunts which brought forth much laughter. At the close of the evening it could be truly said this was the "best" picnic held by the Meeting and there wasn't a "dull moment."

* * * *

The Christian Education Committee of Spiceland Monthly Meeting is very active under the efficient direction of Emma Kendall, chairman. On Monday evening, February 10, the Sunday School Council, composed of the Christian Education Committee, officers and teachers of the Bible School, met together with their families at the church for a cooperative supper. All the teachers were present except two. William J. Sayers of Richmond, a member of the Yearly Meeting Christian Education Committee, was present and spoke on Christian Education. Flora Sayers was a guest. The Sunday School Council meets once a month to make plans for various activities.

* * * *

In observation of Youth Week, January 26-February 2, in University Friends Meeting in Wichita, Kansas, the young people assisted in the morning worship service. On January 26, Paul Harris spoke on "If I Were Your Age," while in the evening, college and high school age young people had full charge of the Meeting, with the intermediate age group making up the choir. On Monday evening, eighty young people gathered for the youth banquet in the church dining room. The theme, "Christian Youth Serves One World," was carried out in the program, which included a challenging address, special numbers, group singing and games. The young people were invited to attend the regular February meeting of Ministry and Oversight and the Pastoral Committee. Many responded and found the spirit of the meeting and the business conducted to be enlightening. They were invited to attend Monthly Meeting the following Wednesday night.

* * * *

The God of Creation, a colored and sound picture, was shown in East Whittier Friends Meeting on the evening of January 12, by Elton W. Crowell. Preceding the January Monthly Meeting, a pot luck supper was held, honoring Dorothy and Lenora Cammack who are leaving for the mission field in Central America. The Monthly Meeting has assumed their support for a period of service, and a generous love offering was presented. The Men's Brotherhood held a dinner meeting with nearly fift persons present. Thoburn Davis, pres dent of the Men's Extension Movemen spoke on plans for the year, and pledg were taken. Dr. Herbert Tebbett showed colored travel pictures take in the High Sierras and in Canada. Eugene Coffin, Yearly Meeting superin tendent of youth, explained pictures Quaker Meadow Camp which had bee shown previously, and spoke particu larly to the young people. At the mis sionary meeting on Lincoln's birthda a discussion was held on the race prob lem.

* * * *

The Oberlin Meeting of Friends sen to the Service Committee 1,437 pound of clothing, bedding, shoes and sewin materials during 1946. The Meeting be gan in August of last year to colle grain donations from farmers in th vicinity of Oberlin and to date 6,55 pounds have been delivered to th Service Committee credit at mills i Circleville, Ohio. Money donation were accepted from non-grain farmer and in this maner $54 was collected fo processing expense. Under direction Jean Daly, a junior at Oberlin, ove eight dollars was collected from on college hall for cereal. Through th "Share a Meal Plan," from every Tues day evening's meal, each student do nates ten cents to a fund for the Serv ice Committee relief cereal. This pla now in its seventh year, pays for abou a carload of cereal annually. Four hun dred and sixty-four pounds of useabl clothing was collected in Wellingto schools and from Oberlin College stu dents in January by this group and sen to the Service Committee. On Februar 6 they sent an additional 170 pound and $15 from friends of Friends towar the relief cereal.

* * * *

Los Angeles Monthly Meeting, unde the pastoral leadership of Kennet R. Pickering, is showing evidence growth. The Bible School Council conducting a Leadership Trainin Course for teachers, and interested pe sons. Two classes are offered: Bibl Pedagagy, taught by Betty Prose, an Bible Synthesis, taught by Kennet Pickering, sessions being held eac Monday evening for eight weeks.

The men of the church have organ ized a brotherhood which meets once month for dinner and an evening of in spiration and fellowship. This is ha

PLAN NOW to spend this summer's vacation with some of America's Greatest Theological Teachers.
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Enlarged Faculty, Variety of Courses, Missionary Aviation
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20 States, Several Foreign Countries, 25 Churches in 1946 Session.
INTERDENOMINATIONAL - THOROUGH - EVANGELICAL
1947 Session: 2 Semesters, June 25 — July 31
For Prospectus send to the President, Dr. J. A. Huffman, Winona Lake, Indiana
35 Room Special Rates

dled by a series of committees of five men each month. A group of young adults is sponsoring "Youth Night Activities" each Tuesday evening, when children from the neighborhood of the church gather in the social hall for games, craft work, singing, refreshments and some outings. Interest and attendance are increasing, and the Bible School is profiting from the effort. One of the young men, Dick Faux, has entered Hartford Theological Seminary in Connecticut. The Sewing Unit of the American Friends Service Committee has forwarded more than seven thousand garments since January of 1946, besides boxes of food sent to Europe and home-made soap to Japan. The Womens Missionary Society met at the church on February 6, for a pot-luck dinner, and a program featuring two outside speakers.

* * * *

An outstanding event at Central Friends Meeting, High Point, North Carolina, was the visit of Errol T. Elliott over the week-end of February 2. In addition to his ministry at meetings for worship on Friday night and twice on Sunday, he spoke to the Brotherhood Class of ninety-eight men and to two informal social gatherings. At a tea held Sunday afternoon, Friends from near-by Meetings joined the local group and listened to comments on specific Friends abroad and on situations he found in Europe on his recent trip. His challenge to see our part as Friends in the total picture of world problems, and the concrete suggestions of ways to help as individuals, deepened our concern and dedication.

Central Friends had also had a series of supper meetings during the winter when speakers presented different aspects of church work. The missionary committee invited Laura Davis, recently returned missionary from Palestine, to speak about Christmas in the Holy Land. The Public Morals Committee invited Bascom Rollins, Yearly Meeting evangelist, to show a film, *That Boy Joe,* showing the need for good parents in combatting juvenile delinquency. The Educational Committee sponsored the coming of William B. Edgerton, of the Guilford College faculty, who spoke of his two years with UNRRA. The young people are planning to have the Young Friends secretary of the Yearly Meeting, Theodore Perkins, at an early meeting.

More than one hundred young men who were away during war time have returned and are fitting into the work. Attendance is increasing and the Meeting is moving forward to new visions and new tasks.

IN MEMORIAM

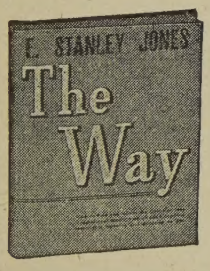
I. Lindley Jones, a minister in Western Yearly Meeting and former pastor of Friends Meetings in Tennessee, North Carolina, Ohio, Iowa, Nebraska, and Indiana, died at his home in Plainfield, Indiana, on January 20. He lived with his daughter, Elma, who is associated with the Y.W.C.A. in Indianapolis.

His wife preceded him in death eighteen months ago. They served in Friends' pastorates for forty-five years. He is survived by four daughters, Elma of Plainfield; Mrs. Elmer H. Brown of Clinton Corners, New York; Mrs. Duane Jones of Rockville, Indiana; Mrs. James Kellum of Camby, Indiana; and two sons, Marvin H., principal of Friendsville Academy, Friendsville, Tennessee; and Allen P. of Glens Falls, New York.

During recent years he has served as pastor of Walnut Chapel to the time of his death. He was seventy-four years of age. He served well among Friends, bringing to his ministry a spiritual vigor, devotion and vision.

I was filled with the love and presence of the living God . . . It did increase and abound in me like a living stream.

MARMADUKE STEVENSON, 1659



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Here is *the way* for everything, everywhere and in every circumstance, presented in a simple, beautiful, prayerful manner. It leads on and up, slowly, firmly, until the reader emerges into the knowledge of total Christian life. It is fine reading both from a literary and spiritual point of view. **$1**

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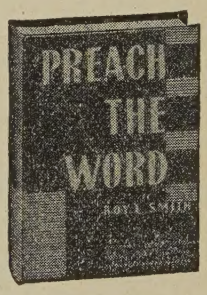
Edmund D. Soper

Against a clear historical background this book presents the issues at stake in the world, and the reasons for racial prejudice. It shows how racism has affected, and is still affecting, the economic, religious, and political phases of life today. Several years of group research and study form the background for this clear and cogent presentation. **$2.50**

THE PHILOSOPHY OF WAR AND PEACE
Albert C. Knudson

Dr. Knudson deals with man's rationalization for war, its causes, and the now systematic modern struggle for world peace. He traces peace movements through the ages, and analyzes today's peace plans in the light of future security. This is a basic and thorough guide to a problem about which concern has become deep and widespread. **$2**

PREACH THE WORD
Roy L. Smith



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TRIBUTE TO NEAR CENTENARIAN

January 12, 1947, marked the 99th birthday of Hannah Elma Holloway at her daughter's home in Berkeley, California. She lived three days after that occasion. Friends had planned to help celebrate her birthday as they have done for several years and because of sickness in the family—not the fair lady herself—the celebration had been postponed a week. When she was 93, her daughter held open house and some one hundred people stopped to pay homage to her. Every year since with one or two exceptions this same custom has brought scores of her friends to pay their respects and love for her.

Embodying the Quaker traits to a very large degree, she remained alert and interested in everything to the very last. She loved her friends and looked forward to a visit from them. Her interest in her Friends Church remained her chief topic of conversation.

The history she knew first hand was delightful to review. She was born during the time the Whig President—Zackary Taylor was in office. Twenty-two presidents served since that time. She had lived through the Civil War, the Spanish American War and two World Wars. She was in Westtown Academy when Abraham Lincoln was assassinated. She was in nearby Philadelphia when his body lay in state in Independence Hall and saw the crowds miles long file past his bier. She watched the funeral procession.

Born of Quaker parents—John and Rebecca Hoge — in Belmont County, Ohio, Hannah Elma Hoge could trace her ancestors back to the days of William Penn. One ancestor accompanied Penn from England to America in 1682. Her life story was thrilling. After a childhood romance, she married Asa G. Holloway in Flushing, Ohio, and they lived together almost fifty years —forty-eight to be exact.

Our friend enjoyed a better education than most young women of her day. Her father was a prosperous farmer and was able to send her to Westtown Academy, one of the oldest co-educational schools in the United States, founded in 1799. Her grandmother, Rachel Warrington, was in the first graduating class. Her daughter, Martha Harris, and granddaughter, Virginia Treadway, also graduated from Westtown.

In fitting tribute to a little Quaker lady, her friends chose one of Whittier's poems to express better than prose just what we all thought of her.

"The dear Lord's best interpreters
Are humble human souls;
The gospel of a life like hers
Is more than books or scrolls."

HORIZON

The Church of the Brethren, with only 180,000, members are contributing to relief at the rate of $2,000,000 per year, according to M. R. Zigler, their Executive Secretary.

* * * *

H. Overton Brooks has introduced into the House the American Legion bill for military training—H. R. 1988. Chan Gurney introduced S. 651 and S. 652 for the Veterans of Foreign Wars.

* * * *

Under L.A.R.A., cooperative agency for relief to Japan, supplies have arrived in Japan. The American Friends Service Committee and the Church World Service Committee cooperate in this work.

* * * *

Austrians can once more join together to voice their opposition to war. The Allied Occupation Authorities have just given permission to the "Society of the Opponents of Military Service" (Bund der Kriegsdienstgegner) to function again after its long eclipse under the Nazis.

* * * *

A recent issue of the Spanish Jesuit organ *Reason and Faith* has advanced a view of Catholic and Protestant relations which goes far to show the situation in the Franco regime. This paper says that while democracy may be the best form of government for a country in which the Catholics constitute a minority, it may not even be a good form where Catholics are predominant. (Think that over!)

* * * *

Representatives of six hundred Baptist youth organizations in Georgia have adopted a "minimum bill of rights" for Georgia's Negro citizens. Introduced before a meeting of the Royal Ambassadors, who represent the youth groups, the measure calls for the right to vote, the right to equal education, the right to serve on juries when cases involve Negroes, equal pay for equal work, and the right to work when qualified.

* * * *

An intensive campaign to secure employment opportunities for qualified Negroes in the principal department stores of Pittsburgh, Pennsylvania, was rewarded with success when the Retail Merchants' Association stated that "there will be no discrimination in upgrading and employing Negroes from this day forward." The campaign was begun nearly two years ago by the Interracial Council, the Urban League and the Pittsburgh *Courier*, and has had the support of numerous other groups, including the County Council of Churches.

* * * *

More than four hundred German, British and American Protestant women of different denominations took part in an observance in Berlin of World Day of Prayer, sponsored by the United Council of Church Women, American organization with headquarters in New York. Unusual significance was seen in the meeting, since it marked the first time German women have participated in the World Day of Prayer, which is observed annually in many countries. Kneeling side by side, wives and mothers of men who fought in opposing armies united their voices in prayers and hymns.

* * * *

The Roman Catholic Church is planning ceremonies in its churches throughout the United States at which all married couples will renew the vows of matrimony. Sponsored by the Family Life Bureau of the National Catholic Welfare Conference, the ceremonies will be enacted in churches between March 10 and 12. The nation-wide renewal of wedding vows is regarded as a Catholic demonstration against the mounting tide of divorce.

For Younger Young Friends

THE CHILDREN LAUGHED

Have you ever tried to learn a different language? If you have then you know how hard it is to use just the right word and say it in the right way. Perhaps some of you have heard people from another country who are just learning English. It sounded strange, didn't it? Very small children often laugh because the sound of words is so different from the way we speak them. Here is a true story of an American, a Quaker worker, who is in Finland and who found that she was the one who sounded strange!

The American workers had been visiting schools in Finland, taking with them cans of vegetables and fruits from American children.

Finnish children had never eaten corn before and they didn't like it particularly. The American worker told the children about how the Indians had given us corn and taught us to like it. Then she said, in Finnish, "American children like to eat corn as much as Finnish children like to eat their reindeer meat."

Everyone was very quiet in the room and she could tell from the children's faces that they were trying to be polite and kind and not laugh. But a giggle leaked out and then all the children laughed and laughed.

When they could stop laughing they apologized and explained what had been so funny. The Finnish word for reindeer meat is "poro." The word for grandmother is "para."

Miss Jackson had solemnly said to the boys and girls "American children like to eat corn as much as Finnish children like to eat their grandmother!"

AFSC Newsletter

GOLDEN WEDDING TRADITION

Interrupted only by a rattlesnake, six generations of Farlows have a straight record of golden weddings. Francis Anscombe writes on a recent observance of E. Edgar and Fannie Reich Farlow of Guilford College, North Carolina, as follows:

E. Edgar Farlow, of Guilford College, can now say: "I and my wife have just celebrated our golden wedding anniversary; my father and mother celebrated their fiftieth anniversary; my grandparents were married for sixty-two years; my great-grandfather died at the age of sixty-eight, and just failed to reach his half-century of matrimony; my great-great-grand parents lived together sixty-eight years after their marriage; my great-great-great-grandfather was bitten by a rattlesnake and died the same day at the age of sixty-six, and this untimely end frustrated any possibility of reaching the golden milestone with his spouse."

Congratulations to the Farlows at this point in the Farlow tradition. May their tribe and their traditions increase!

GALLUP POLL ON AMNESTY

Most Americans believe that conscientious objectors who are still in prison should be freed, according to a poll by the American Institute of Public Opinion. The Gallup canvassers asked the question: "During the war, some conscientious objectors were sent to prison for refusing to serve in any way in the armed forces. Do you think these men should now be let out of prison?" The answers of those polled were as follows: Yes, 69%; No, 23%; No opinion, 8%.

Of the World War II veterans quizzed, 61% thought that the CO's should now be released from jail. This bears out the findings of previous informal surveys conducted by the "inquiring photographer" columns of various newspapers. Strongest opinion for freeing the CO's was held by persons with some college training, 77% of them answering: Yes; 18% No; and 5% No Opinion. More women than men favored the objectors' release.

Amnesty Bulletin

BIRTHS

BRUMMELER — To Edwin and Felice Otis Brummeler, a daughter, February 10, in Whittier, California.

FISHER — To Mr. and Mrs. Eugene Fisher of Mooreland, Indiana, a son, Laren Dayle, on January 22. Rev. and Mrs. B. Orville Fisher are the grandparents.

HALE—To William Q. and Mildred Holmes Hale, on February 10, a daughter, Susan Elizabeth, in New Haven, Connecticut.

KELLY—To Frank G. and Marguerite Bailey Kelly, a daughter Mary Lucille, on February 9, at Tucson, Arizona.

POST — To Roger R. and Mary Jo Slaughter Post, members of Leesburg, Ohio, Meeting, on January 17, a daughter, Judith Ann.

MARRIAGES

TERRELL-HINSHAW — Margaret Hinshaw, daughter of Clarence Hinshaw of New Providence, Iowa, to Robert Terrell, son of Clayton Terrell of New Vienna, Ohio, on February 15, in the Honey Creek Friends Church, with John C. Harvey officiating.

WINTER-PYLE — Julia Alice Pyle, daughter of Mr. and Mrs. Lloyd L. Pyle of Muncie, Indiana, to Arthur C. Winter, Jr., son of Mr. and Mrs. Arthur C. Winter, Sr., of Springfield, Massachusetts, on February 14, in the Friends Memorial Church, Muncie, Indiana, with Robert M. Jones officiating.

WANTED

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JAMES F. WALKER, *Principal*, Westtown, Pennsylvania

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA
Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK
Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS
Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month, George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS
Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a. m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

CINCINNATI, OHIO
Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO
Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School 9:45 a.m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue, Phone Gl. 5686.

DES MOINES, IOWA
First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN
First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship, 11 a.m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

HARTFORD, CONNECTICUT
Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street, For information, telephone Hartford 32-0467.

INDIANAPOLIS, INDIANA
First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45.

KANSAS CITY, MISSOURI
Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA
First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA
Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11:00 a. m.; Evening Worship, 7:30 p. m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS
Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for Worship 10:30 a.m., Bible School 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA
Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEWBERG, OREGON
Friends Church, College St., at 3rd, Carl D. Byrd, minister, 205 East 3rd, phone 267M. Bible School 9:45, worship 11:00 and 7:30, C. E. 6:30.

NEW YORK, N. Y.
The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 6 through April, each Sunday at 11:00 a.m. All are welcome.

PASADENA, CALIFORNIA
First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p. m. Robert B. Shattuck, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

PORTLAND, OREGON
Second (Lents) Friends Church, 5808 S. E. 91st Ave., at Foster Road, Portland 6, Oregon, morning worship 11:00, evening worship 7:30, Bible School 9:45, Christian Endeavor 6:30, Calvin R. Choate, pastor, 5728 S. E. 91st Ave., Portland 6, Oregon, Phone SUnset 1005.

ROSEVILLE, CALIFORNIA
Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00 Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK
United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON
University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

ST. PETERSBURG, FLORIDA
Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship First-day at 11 a. m.

WASHINGTON, DISTRICT OF COLUMBIA
Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave.,N. W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA
First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a. m.; Church School, 9:30 a. m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia Street. Phone 43-467.

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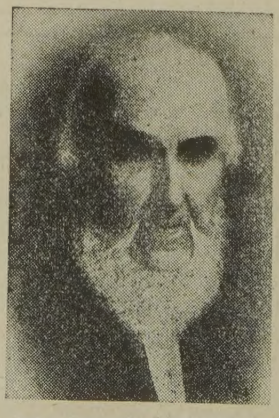

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